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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"*Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.*" MATTHEW 7: 24.

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PROGRESS AND SPIRIT OF MISSIONARY WORK*

JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

IN THE front row of chairs facing this great stand, with its series of pulpits, I see a body of men each of whom has been called to a very responsible position in the Church. They are the presidents of missions. We have been privileged to hear a few of them, as also from two others, they being members of the First Council of the Seventy, as well as mission presidents for the time being. These men are the directing officers in the army of missionaries labouring in the world. The report you have heard from them, and such as you hear from conference to conference, and the many individual reports you receive from your sons, your daughters, your husbands, who are members of this army, bear witness to you that the missionary work is progressing as well as it ever has been progressing, and possibly better than in any earlier time.

The vicissitudes of the recent years of warfare have brought many people to a state of reflection. Many who have been careless and indifferent have been led to consider what this life means in relation to the life that lies beyond. Many whose ears have been dull are now listening intently for the radio message that shall satisfy them; and it comes sometimes in a very unexpected way, and by unlooked for means. This, the Church of Jesus Christ of Latter-day Saints, would not, could not be what it is were it not for our missionary system. Nearly, or quite

*Address delivered in the Tabernacle, Salt Lake City, Utah, at the sixth session of the General Conference, October 5th, 1924.

two thousand missionaries are now in the field, as you were told this morning, and many are going and some few returning, I may say, continuously. Scarcely a week passes unmarked by the setting apart of a new company of missionaries, who go out commissioned to preach the Gospel of Jesus Christ in the nations of the earth.

I am well aware of the fact that some people take a little umbrage at what they think is presumption on our part in sending missionaries among them. They think that we should labour as some of the churches of the day labour, amongst the semi-civilised people of heathen nations, who have not come yet to recognise a knowledge of the Lord and Saviour of men. We send our missionaries not only to such, but also to those who count themselves enlightened Christians. Our missionaries go with a message, not with a command. They go in the spirit of persuasion, asking only a hearing, a respectful hearing; for they have something of worth to present. Our missionary system would scarcely be justified had we nothing definite to present, nothing more than minor differences in ritual or creed such as distinguishes some of the great denominations of the day. I would not blame people for becoming impatient over such relative trifles; but we have something that can be found amongst no other people upon the face of the earth. This is no instance of group egotism, it is a solemn fact.

We proclaim not only that Jesus Christ is the foreordained and actual Saviour of the race; not only that, but we proclaim that no ordinance of salvation can be authoritatively administered except under His commission, and that that commission is definite and personal. Hence these men, young, middle-aged, sometimes aged, and in smaller number these women, go out to the world with a proclamation that in this day and age, strictly in accordance with the predictions of ancient prophets and with the word of the Lord Jesus Christ Himself while He was in the flesh, He has again spoken and is speaking from the heavens, directing the affairs of the Church that bears His name, the name given by Him, not taken by any human assumption, but conferred and bestowed authoritatively. We do not send missionaries out to assail or attack members of other churches, or the sects and denominations as organised bodies. We send them out to preach the positive doctrine of the restored Gospel, which is the doctrine of the ancient Gospel, speaking thus of the Gospel according to the period of its preaching upon the earth. We are remarkable as a people for this missionary work.

There comes to my mind at the moment a conversation between a bishop of one of the big churches of the day and myself, dating a few years back. He had given some study to the plan of organisation and operation of this Church, and said to me: "There are two features characterising your church that I would very much

like to see introduced into ours." I said to him: "Bishop, I know what they are, but I should like to have the pleasure of hearing you specify them." In the same spirit of good will and fellowship he retorted: "Well now, honour bright, I will tell you whether you are right or wrong if you will tell me which two I have in mind." I said: "They are our missionary system and our tithing system." "You are right." "Well now, Bishop, why don't you introduce them into your church if you are so desirous of having them as features of your organisation?" "Well," he said, "frankly speaking, I don't know, I can see some difficulties, but they are small, I think they could be removed. Yet beyond these there appears to me to be some great obstacle." "Surely," said I, "there is. May I express my opinion as to the reason why your great church has not introduced these features?

"You cannot introduce and operate the tithing system successfully, for the tithe is holy, and none but men who bear the holy Priesthood in fact and not by name only can touch it. The handling of the tithe has been provided for in the law revealed from the heavens. It was so in the days of ancient Israel. It is so to-day, and, Bishop, from what you have already admitted in our conversation—which to me has been very interesting—you know that you haven't a single Priest or even a Levite in your church who can touch the tithe with authority." Well, we passed on to the other feature:

"Why can't we have your missionary system?"

"Because, Bishop, if you tried to introduce it the first thing you would do would be to make up a salary schedule, so much for the presiding officers and so much for the traveling ministers; and in the second place the men and women of your church would not respond if you called them. You know that."

I went on and addressed him as I am speaking now to you: Do you think for a moment that the thousands and thousands of young missionaries, who have gone out and come home filled with the spirit of their work, would even have put their energy into that labour if they were working for wage, such wage as men count in the terms that bankers use? Do you think it for a moment? We take our young men and young women from comfortable, up-to-date homes, provided with the conveniences of modern life, and send them out, perhaps into the woods of the South where they have to put up with what would be called rather rough fare and rather inadequate accommodations. They smile at it all and rejoice in the experience and work all the harder. I have been amongst them. I have been with every one of these worthy men to whom I have referred, in their respective fields; I have traveled with many of them throughout the length and breadth of their missions. I have met the Elders in little branches and conferences, and on their individual circuits; have met them in woods, have met them in the mountains, have met

them in the towns and on the highways and the byways. I have felt of their spirit, and I find there a spirit that no man can ever develop from the incentive of money wage.

Our missionary system is operated as the Lord has directed. These men and women go out trusting in the Lord, and beside those who go out, I pray you forget not those who remain at home, those worthy fathers, those honourable, God-loving mothers and brothers and sisters too, who are working, working hard, that they may make up the deficiency in means required by their sons and daughters or other relatives in the mission field. For, be it remembered, our missionaries accept anything that is offered them as they may need—a meal, a coat, a pair of shoes, lodging—any one who offers such in time of need finds his offering accepted, and a blessing left with him. But not all are willing so to help; and there is a deficit in every case, and that is made up by the sending of means from home. Do you know, that, reckoning the earning capacity of our missionaries at a very low figure, and considering what that means for one to three years in the field, and considering also the means they spend in traveling to their fields of labour and in traveling within their fields, the sum will total up above the million dollar mark every year? They do this because they have the spirit of their calling resting upon them. They go out with this definite message to the people, and you can give a missionary no greater joy than to listen to him attentively while he states his message, and then discuss it with him in a friendly spirit. You will find that he does not try to force it upon you. But why am I talking to you in the second person, you Latter-day Saints? You know the missionary does not try to force the Gospel upon those people out in the world; he tries to present it to them for their consideration, ever praying that the Lord will bear witness in the heart of his hearer or hearers as to whether he is telling the truth or not.

These missionaries come home after having been brought in contact with members of practically all the great religious denominations of the world, firmer, if possible, in the truth and in their conviction of testimony than they were when they set out. They have had every opportunity for comparison, every facility for discriminating judgment; and they come home rejoicing in the sure knowledge that has been with them, as a companion by day and by night, all the time they have been in the field. Is it not a wonderful work? And it will not cease as long as there are souls willing to accept the message. We are using the press, and the press is a mighty missionary, but this individual labour will continue. I have heard the remark made by a few—it is so insignificant that perhaps I should not stop to refer to it—by the few who are a little out of harmony with the system, that we have outgrown our missionary work, and will have to bring about a revolution and supplant it by something

better and more up-to-date. What is better, what is more up-to-date than the method of a man approaching another with the truth, and bearing witness to it in all solemnity? And yet with all humility, earnest in his testimony, merely asking the other man to listen, the humble missionary continues his labour, for our missionaries have a little of the spirit of the fabled ancient mariner, they are not at peace unless they can get somebody to listen to that which they have to tell them, because they know the value of their message. Do you not remember when Andrew recognised the Christ at the beginning of our Lord's ministry in the flesh, how the man tore himself away from that blessed presence and rushed off to find his brother Peter to tell him of what he had heard? It was so joyous, something so nearly unbelievable. We have found the Messiah; come and see for yourself, come and listen. Then the gentle Philip heard and he went off to find Nathanael. You know him, do you not—that Israelite without guile? He was impressed with Philip's words, and the Lord addressed him by name. Philip and Nathanael wondered about it. Then read again about that woman at Jacob's well in Samaria. The testimony the Christ bore to her, that He was the Messiah sank into her heart, and she hastened back to the village and told the people; and they came out, a great flock of them to see and to hear. What of Lehi and his vision, in which he found himself plucking fruit from a beautiful tree by a stream. He found the fruit to be delicious, and more than merely good in taste; and his first thought was for his wife and children. In the vision he saw them at a distance, and he beckoned to them, he shouted out to them to come and partake. So are the missionaries of the Church of Jesus Christ of Latter-day Saints crying to the nations: Oh, come and partake! This is the bread of eternal life.

The Lord has declared that in this day and age His servants are sent out by Him, and that He will hold the world accountable for the message which they deliver. In the very first section of this volume of modern revelation, the book of Doctrine and Covenants, we read: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." That means our missionaries, and those who preside over them to direct them in their labours; and the Lord continues: "And they shall go forth and none shall stay them, for I the Lord have commanded them." None have been able yet to permanently stay the voice of the missionary who has gone forth with the word of God. True, mobs have quieted them for a moment, but they have been able to raise their voices again. Disturbances have been only local.

"Behold," saith the Lord, "this is mine authority and the authority of my servants," and so on in that first section. Read for yourselves.

May the Lord continue to set His seal of blessing and approval upon the labour of the missionaries of the Church of Jesus Christ of Latter-day Saints, I pray, in the name of Jesus Christ. Amen.

REALLY EDUCATED

When you can stand upon your feet before an audience, and express yourself forcefully, vigorously, without embarrassment, hesitation or confusion.

When you can rely upon yourself and meet the vicissitudes of life with courage, confidence and assurance.

When you are able to begin things of your own accord, without direction or instruction, and carry them through to a finish.

When you have learned to live in harmony, helpfully, with your neighbours and associates; to treat others as you would be treated by them, and to do team work harmoniously.

When you are making a life as well as a living, and have acquired a character, wealth, a soul-property of which no accident or misfortune can rob you.

When you have learned to finance yourself wisely, to put the right value on your time, as well as on your money, for time is more important than money. It has real intrinsic value, which no amount of money has.

When you have developed a philosophy of life which enables you to stand firm in the midst of storms, reverses, and disappointments; to say, no matter what happens, "None of these things move me," for "Nothing can harm me but myself."

When you are victory-organised; that is, when you radiate forcefulness, masterfulness, victory, in your very bearing. When you work for the best and expect that the best is coming to you.

When you have acquired poise, the kingship of self-control, which keeps you serene, unruffled amid all the pin pricks, petty annoyances and irritations of the daily routine.

When you have high ideals and hold fast to them in spite of failure and disappointment, the shattering of your early hopes and dreams, the insistent, insidious temptations of the world to sacrifice principle for commercial gain or self-aggrandisement.

When you are an enlightened, progressive citizen, able to see through the sophistries of political claptrap and vote intelligently on public issues; when you put public welfare before private gain.

When you have developed to the utmost of your ability your threefold nature—mental, physical and spiritual; when, as Jean Paul said, you have made the most of the stuff which was given you; in other words, you are really educated when you are the best all-round sort of man or woman it is possible for you to be.—*Success Magazine.*

THE GIFT OF THE HOLY GHOST

LILLIAN STARBUCK (Sheffield Conference)

THE GIFT of the Holy Ghost is indeed one of God's greatest gifts to man, for by it we are upheld, our faith strengthened, and an actual knowledge of the Creator and the divinity of the Christ made manifest to us. He teaches us all truth, and when needed brings things to our remembrance and guides us safely through the trials and temptations of life.

This great gift can be ours only through obedience to certain laws of the Gospel, and can be had in no other way. Money will not purchase so valued a gift, for it comes through the great love of a Father who knows the inner needs of His children. Without such a gift, the snares and temptations of the evil one would most surely engulf us.

To-day, the power of this wonderful gift of God to man is being felt throughout the earth, as man is being used by the Creator to bring to pass the purpose for which the earth was created in the beginning. At no time has the intelligence of man been brought to such a high standard in the art of science as in the present time, and the remarkable strides in the varied inventions for the welfare of humanity have never been so great as in the present. All this rapid progress towards perfection may be traced back to the time when the Prophet Joseph Smith received at the hands of Peter, James and John the authority to confer upon others the gift of the Holy Ghost, this being given in June 1829.

Although the world at large cannot receive the gift of the Holy Ghost, because of its wickedness, yet through the Saints of God, its wonderful power is felt, for without such power man would be unable to accomplish all that is being accomplished to-day.

The Saints may enjoy the closer companionship of the Holy Ghost through the varied gifts bestowed through obedience to the required laws. Some of these gifts are: faith, wisdom, knowledge, the power to heal and be healed, and the gift of tongues, prophecy and interpretation of tongues. We may receive one or more of these gifts, but on receipt of our gift or gifts, the need is that we continue in faithfulness and do nothing to grieve the Spirit, or the gift may be withdrawn, in which case our condition would be far less satisfactory than before. It is the desire of our Heavenly Father that the gifts bestowed upon His children, through His servants, be cherished and used in wisdom for the welfare of mankind, and that they be cultivated and become a means of perfecting life.

HAVE faith, and thy prayer will be answered.—LONGFELLOW.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, MARCH 5, 1925

EDITORIAL

MISSIONARY EXAMPLE

EARNEST students of the Church of Jesus Christ of Latter-day Saints find in its missionary system a marvel that deservedly elicits their admiration; not that the practice of carrying the Gospel message to those in darkness is peculiar to the Latter-day Saints, for other churches have essayed missionary work for many years; but in the system found in the Church of Christ are certain elements that mark it as unique and apart from the world. It is a source of growing wonder to investigators that men will leave their homes and loved ones, and with no material reward as a stimulus, devote a period of years to a work, wholly charitable in character. Students have attempted to explain it in times past; bitter opponents have advanced base innuendoes, suggesting ulterior motives as the reason for the missionary zeal. Even better-informed, worthy critics have been unable to account for the system without involving the idea of a material wage or reward. Such explanations, however, are inadequate; the fact remains that ever since the organisation of the Church, missionaries have been dispatched to all parts of the earth, and they have gone gladly, without so much as a thought of wage or reward.

If the world would know the secret of this remarkable practice, be it declared that in the Church of Christ is that same Divine authority that beckoned Simon called Peter and his brother, and the sons of Zebedee to leave their fishing nets on the Sea of Galilee and follow Him who in this last dispensation has instituted His Church and endowed men to carry the Gospel to mankind. Thus it is that each Elder who to-day, as in times past, goes forth as a missionary of the Church of Jesus Christ is authoritatively ordained and feels the weight of his calling as an ambassador to the world. It is this authority that gives him the right to call the nations to repentance and a knowledge of the Redeemer. He feels in every fibre of his being the message of life he has to offer, and no one can do him greater honour or give him greater pleasure than to listen to his words.

In the power and spirit of a teacher, the missionary goes forth to convey to a distracted world words of comfort and solace from Him who is the Father of all. Faith's clarion call to action is the

keynote of his message; repentance and baptism by immersion for the remission of sins are the works he calls the world to perform; and as a result of compliance with these cardinal principles of the Gospel, the promise is made of the gift of the Holy Ghost through the laying on of hands by those who are in authority to confer the same. His message is not a new one, for it has been before the world for centuries; but men, in the blindness of their hearts, have denied themselves access to the heavens and have wandered far from the teachings as originally presented.

To one who embarks in such a service, a grave responsibility rests, not only that he should teach the principles as such, but that his very life should reflect the efficacy of the fruits he offers to the world. Teachers indeed they are; but more so are missionaries who represent the Church exemplars. They teach not merely by word but more by precept.

Over half a century ago, Elder Orson Pratt of the Council of the Twelve issued a word of advice to the Elders of the European Missions, who were then carrying the responsibility of teachers and exemplars of Jesus Christ, that can well be repeated for the benefit of those who are to-day in that same service. Said Elder Pratt in an editorial in the *Star*:

"It would be well for the missionaries often to call to their minds the nature and sacredness of their holy endowments. Remember how strict were your covenants to do right! How binding they are upon you! If you desire the promised blessings, fulfil on your part, and the Lord will never fail on His part. God has entrusted you, for the time being, with a sacred watch-care over His people in these lands; you have, in some measure, the forming and fashioning of their society; the influence that you impart will be felt for years to come. Let it then be a savoury influence; one that you will regard with pleasure when you return home; one that will justify you in the judgment day. When God said: 'Cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings,' He meant what He said; and the transgression of all or any of these sayings brings condemnation and darkness of mind; and barrenness of understanding is the result. Remember, virtue is not generally overcome suddenly, but by degrees; each successive step removes, almost insensibly, the sacred guards that protect us in the way of life. Let every one be upon his watch-tower and fortify with double strength the weak places in his fallen nature, lest, in an unguarded moment, he be assailed by an enemy stronger than he, and be overcome and fall."

Elders and members of the Church in Europe, missionaries charged with the responsibility of teaching the nations, let your lives, in keeping with the spirit of your callings, be worthy examples of the principles ye are called to preach. Through the in-

spiration of the Holy Spirit, whose influence should be your guide, become true teachers of righteousness by walking as true men and women of God.

G. MARTIN HOPPENBECK.

LECTURER REFUTES SLANDERS AGAINST THE CHURCH

IN THE issue of the *Star* of January 22nd was published a lecture given by President James E. Talmage before the Sheffield Educational Settlement upon the subject, "What is 'Mormonism.'" Following the lecture, a date was set when the Settlement would hear Mr. Joseph Stringer, who expressed some views opposing the Church and the subject matter presented by President Talmage. The Chairman kindly invited representatives of the Church to be present when the address was to be given, and to be prepared to make refutations.

The meeting was held on Sunday evening, the 22nd ult., and President O. David Merrill and Elder Albert G. Stanger of the Sheffield Conference were in attendance. Mr. Stringer dwelt at some length upon the Prophet Joseph Smith's early life, recalling now and then calumnious stories that are circulated about the Prophet's parents and his early boyhood days. The speaker's main point was to show what he called or thought to be inconsistencies in the teachings of the Latter-day Saints, but it appeared to the Elders in attendance that although Mr. Stringer was trying to denounce "Mormonism," in reality he served the purpose of the Church well. He refuted many of the slanders that are arrayed against this people, and paid the members of the Church compliments for what they have accomplished although being subject to vituperation since the beginning.

The talk contained very little acrimony and the audience was given to understand that "Mormonism" contains good things. The speaker said that so far as he was concerned, the slanderous stories circulated against the Latter-day Saints are all empty talk.

After the speaker finished, President Merrill was given time to make corrections of errors that had been made and to give additional information as to what the Latter-day Saints believe to be the truth. It was understood that questions would be asked both speakers before bringing the meeting to a close. The pleasing feature about this phase of the procedure was that the questions as a whole were reasonable and all but one were answered by the Latter-day Saints' representative, thus making it possible to explain the teachings more fully and more in detail.

At the close of the day it was felt by the Elders that the spirit of truth prevailed and that blessing from the higher source had been abundantly given.

THOUGHTS

Elder J. Earl Wardle (Leeds Conference)

Thought is power! Thought is the force that propels mankind in the upward climb of progression. It is as necessary to the mind as food is to the body. Indeed, it is the food of the mind, reacting for good or for evil according to the nature of the thought. Therefore, much consideration should be given to the kind of food with which the mind is fed.

Any one who has read and compared the law of Moses with the teachings of Jesus will have noticed the essential difference between them. The law always emphasised the material elements of life and provided punishments for deeds actually committed. Thus, it commanded: "Thou shalt not kill. Thou shalt not steal," etc., and punished only if the deed was actually committed. Jesus, on the other hand, went back of the act to the state of mind that prompted the deed. In other words, the essential thing in the teachings of Jesus is not the act itself, but the motive that prompts it.

The Saviour taught in this manner: "Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." He did not say: "Thou shalt *not* commit immorality," but that he who entertains impure thoughts hath already committed an immoral act.

These teachings are psychologically true, for our minds are but gardens; seed thoughts are blown in by this wind and that—there they are nourished and cultivated until they mature into acts, which are the fruits of our thoughts.

Involuntarily as well as voluntarily, suggestions—good and evil—come into the mind. If the good thoughts are kept and carefully nurtured they will bring forth good fruit; but if evil thoughts are allowed to remain, they will eventually crowd out the good—which will have but one ending—degradation and shame.

It is necessary for the gardener to weed and cultivate his garden. How much more then is it necessary that man should weed his garden; watching and guarding it continually against noxious weeds that are ever springing up to crowd out that which is good.

The reason a man commits evil, when he has been taught all his life in the way of truth, when he knows to do good, is because he lets an evil seed thought steal into his mind, there to be nourished until it crowds out the good and pure.

On a certain occasion, when a large multitude followed Him, Jesus went into a mountain and preached to His disciples. It

was at this time that He uttered those wonderful sayings, known as the Beatitudes (Matthew 5: 3-11). In these teachings, Jesus describes the moral character He requires of those who would inherit His kingdom. Therein will be found, indeed, a high ideal to which to aspire. He would have us be poor in spirit, to mourn over imperfection and sin, to hunger and thirst after righteousness, to be pure in heart, to make peace among our fellowmen, to be strong in persecution for righteousness' sake, to rejoice and be glad when men do us evil wrongfully for His sake

Here is food for thought—the kind Jesus would have us use. These are goals worth while. Every person who has reached the age of understanding should keep the Beatitudes in mind and try so to order his life that he may not fail to obtain all the blessings that are promised through leading a clean, moral life.

Those expecting to gain eternal life must be pure in heart; must remember the great Beatitudes. For let it be known that man is an expression of what he thinks. Look for the good, the beautiful in life; seek those things that are lovely and of good report.

The sixth Beatitude has a moral that should appeal to everyone. "Blessed are the pure in heart: for they shall see God." This is a saying loaded with inspiration and wisdom, for "as a man thinketh in his heart, so is he." To the Prophet Joseph Smith, Jesus said; "Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven."

Jesus always emphasised the necessity of pure thoughts. We should give heed to His teachings; we owe it to our God, our parents, and ourselves.

Satan and his hosts are constantly on the alert, waiting for a chance to put suggestions of evil into the hearts of men. Not only do those suggestions deter men from doing good, but they inspire evil thoughts and draw men to sin. There are in history many examples of this truth, but there is none more shocking than the case of Judas Iscariot, who betrayed the Saviour to His enemies. Satan planted the thought in his mind and Judas had not the strength to resist, and thus brought condemnation upon himself. So it is with all who harbour impure and evil thoughts.

"Naught nobler is, than to be free;
The stars of heaven are free, because
In amplitude of liberty
Their joy is to obey the laws.

From servitude to freedom's name
Free thou thy mind in bondage pent:
Depose the fetich and proclaim
The things that are more excellent."

TWENTY-ONE REASONS FOR BEING RELIGIOUS

GEORGE H. BRIMHALL

1. BECAUSE man has a spiritual eapaeity which can be developed through religion only.
2. Because man has spiritual yearnings that religion alone ean gratify.
3. Because spiritual vigour or consciousness of spiritual strength is a source of helpful happiness obtained only by being religious.
4. Because religion has survived in the raee for good, and whatever has survived in the raee for good should be found in the individual.
5. Beeause religion makes easy and felicitous, duties which without it would be burdensome and even painful.
6. Because the nations that have disearded religion have gone down.
7. Beeause the greatest civilisation of ages is founded on religion.
8. Because the world's greatest thinkers have been, and are still, religious.
9. Beeause seientifie men are religious.
10. Because at the fateful hour, when the Great War threatened the life of civilisation, the greatest men of the hour pleaded for the study of the Word of God.
11. Because masterpieees of literature reach their climax in religious sentiment.
12. Beeause the masterpieces of art are the refleetion of religion.
13. Because persons who have been both skeptieal and religious deelare that the religious eondition is incomparably the more desirable one.
14. Beeause communities where a religious influenee is dominating are of a higher moral grade than those where skepticism prevails.
15. Because individuals of religious eonvictions are more inelined to render gratuitous, unselfish publie serviee than are those indifferent to religion.
16. Because at religious serviees there is more of the putting of the undesirable tendencies of man into the baekground and the bringing of the desirable tendencies into the foreground than in any other form of mass movement.
17. Beeause the thing made declares the Maker, and there is so much made that man eannot produee.
18. Beeause the Word of the Lord carries over where the wisdom of the wise and the understanding of the prudent fail.
19. Beeause there is neither time nor opportunity in this life for virtue to beeome its own full reward.
20. Because no man can say from experience: "There is no God,"

but many have said and are still saying from experience or direct knowledge: "There is a God."

21. Because, if being normal means being all round in one's development, then one cannot be normal without being religious.

CHANGE IN CONFERENCE APPOINTMENTS.

THE Liverpool annual conference will be held Sunday, April 26th, instead of March 29th, as previously announced, whilst the Hull annual conference will be held Sunday, March 29th, instead of April 26th as announced.

FROM THE MISSION FIELD

Departures—The following missionaries, honorably released from their labours in the Swiss and German Mission, sailed for their homes, Friday, the 27th ult., per s.s. *Montclare*: Harry C. Lambourne, Charles F. Solomon, Jr., Grant Pugmire and Adolf O. Reichert.

Release—Elder Harvey H. Glade of the Liverpool office has been honourably released from his labours to return to his home. Elder Glade before coming to the office laboured in the Scottish Conference. Through his efficient and faithful efforts in the field and in the mission office he richly merits the honorable release that is now his.

Meeting of Traveling Elders—A Priesthood meeting of the traveling Elders of the Liverpool Conference was held at Blackburn on the 21st ult., with Elder Howard Cook presiding. All the Elders expressed a desire to push forward in the work in which they are engaged. A general discussion on the value of baptism took place. Plans for the forthcoming conference were outlined.

Branch Conferences—The annual conference of the Batley Branch (Leeds Conference) convened the 22nd ult., with Elder John H. Tanner presiding and Elder Elwood G. Meadows conducting. In the morning session an interesting program was rendered on the theme, "Salvation and Exaltation." The speakers of the day were Elders Lynn Lay, Don J. Thurgood, Elwood G. Meadows and John H. Tanner.

Branch conference was held at Derby (Nottingham Conference) on the 22nd ult. The Sunday School session was conducted by Sister Charlotte Orme. The theme of the evening service was "Reverence for the Priesthood." President Carl E. Pettersson

and Elders Boyd H. Ririe, Lawrence W. Bramwell and George O. Gee were the speakers of the day.

Socials—On the 12th ult., a farewell social was given at Bradford (Leeds Conference) in honour of President John E. Wahlquist, prior to his departure for his home in America. Many friends and members united to show their appreciation of the good work done by President Wahlquist and to wish him a safe voyage. As tokens of love the members of the conference presented President Wahlquist with a set of silverware; the Elders presented him with a book.

The Lowestoft Branch Relief Society (Norwich Conference) held a surprise in honour of Sister Lily Maud Walker, President of the Society, on the 16th ult. Sister Walker has been president of the Relief Society in Lowestoft for a number of years, and is released now only because she is emigrating to America. The sisters presented Sister Walker with a token of love and respect.

Sisters Lily Maud and Madeline Walker were tendered a farewell social by the Lowestoft Branch (Norwich Conference) on the 17th ult., prior to their departure for America. All the members of the branch and a large number of friends were in attendance. Appropriate gifts were presented to the guests of honour. President James D. Moyle and Elders Walter F. Whitehead, Selvoy J. Boyer, Maurice R. Barnes and Dean A. Barker were in attendance.

At a farewell social held in Belfast (Ulster Conference) on the 18th ult., the members and friends of the branch gave a hearty send-off to Sister Sarah E. Church, who is leaving for America. A token of remembrance was presented to the guest of honour. President Russell C. Capener and Elders Ernest C. Moore, Robert Sonter and George A. Baker were present.

The Norwich Branch held a farewell social on the 18th ult., in honour of eleven of the members who are emigrating to America. The hall was filled to capacity with members and friends. An enjoyable evening was spent. All the guests of honour were presented with tokens of respect and remembrance from the branch. President James D. Moyle and all the Elders of the conference were present.

A farewell social in honour of Brother and Sister George Smith and daughter Ellen, who are emigrating to America, was held by the Edinburgh Branch (Scottish Conference) on the 18th ult. A musical program was rendered, games were played, and refreshments were served. In attendance were President Wallace R. Budge and Elders Wallace S. Calder and La Moin H. Wiser.

A concert and social was held by the Leeds Branch on the 21st ult. An interesting program, consisting of songs, recitations and a sketch, was successfully rendered, and refreshments were served. The sketch was written and produced by members of the branch.

There were in attendance many members and friends and several of the traveling Elders of the conference.

On the 21st ult., the members of the Sheffield Branch enjoyed a successful social, given under the direction of the Sunday School Superintendency. In the afternoon a special program was given for the children, this being a special feature of the day. Musical selections and recitations were given by members and friends of the branch in the evening. Book prizes were presented to those who had been most regular in Sunday School attendance during the year. In attendance were Elder Harvey H. Glade of the Liverpool office, President O. David Merrill and Elders Albert G. Stanger, John H. Wilson, Rollo E. Watkins, Jethro M. Palmer and Lavon E. Darley.

CROSSING THE BAR

SUNSET and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

ALFRED TENNYSON.

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